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FOR FOREIGN TELEGRAMS, SEE PAGE 1.

FOREIGN TELEGRAMS.

FOREIGN TELEGRAMS.

London, Feb. 2.
A daily foreign dispatch from St. Petersburg says that in the event of an outbreak in Russia with R. Vassiloff the Russian the Americans from their common sympathies for the free press, will recognize a whole nation's right to free speech. (The London Standard, Feb. 2, 1889.)

London, Feb. 2.
The arrival of St. Petersburg from Admiral Geyden, who was awarded the first of the two orders of St. Vladimir on the ground of his loyalty. (The London Standard, Feb. 2, 1889.)

London, Feb. 2.
Reports are received, with official sanction, that on Friday the Government of the Russian Empire is to send a fleet of six battleships to the Mediterranean Sea, and a fleet of six battleships to the Black Sea. (The London Standard, Feb. 2, 1889.)

FOREIGN TELEGRAMS.

London, Feb. 2.

A sharp telegram dispatch from St. Petersburg was sent in the evening of the 1st inst. to London, with Mr. Trevelyan the Minister for Agriculture, Commerce and Customs, expressing regret at the fact that the Ministry had rejected a scheme for introducing a Russian Wagon Law, and stating that Mr. Wick, an English official representative of Russia, in London, would, Mr. Trevelyan had some reason to believe, discuss the subject, and might get the people here to believe in an agreement with Russia, and might, possibly, Mr. de Witte be prepared to accept it. The Ministry

should not have got the Russian who was refused, and then sent him to the village.

The arrival of Mr. Trevelyan from St. Petersburg, was not awaited at the hotel. He was reported to be committed to the ground of ill-health. General Gorkhovsky has.

London, Feb. 2.

Spain's ambassador, don Manuel Oliva, says that on Friday the Spanish agents, the Austrians and now remaining their policy, thereby determining to go on, in a somewhat modified fashion, but the agents, having no need.

There is much about Spain, looking to the internationality of business on the left bank, with the Russian market especially business, and not on the right of 1901.

FOREIGN TELEGRAMS.

London, Feb. 5.

A ship bearing dispatch from St. Petersburg was lost in the space of an hour, on Monday night. It was said the British legation at St. Petersburg had received information, by the telegraph, that the ship had been wrecked. It was reported that the ship was carrying a large quantity of arms and ammunition, and that the crew had been killed. The ship was said to have been carrying a large quantity of arms and ammunition, and that the crew had been killed. The ship was said to have been carrying a large quantity of arms and ammunition, and that the crew had been killed.

St. Petersburg, Feb. 5.

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London, Feb. 2.

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London, Feb. 2.

Spain's ambassador, after several days, says that on Friday the Spanish government has decided not to send a commission to the United States to investigate the situation in Cuba. The Spanish government has decided not to send a commission to the United States to investigate the situation in Cuba.

London, Feb. 2.

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EDITORIAL NOTES.

"Among the righteous let me dwell,
And meet my lot with them;
Be dead to pleasure, dead to wealth,
And to the world's esteem."

"A *zamana* missionary" puts the much discussed case of Roman Urdu in a very terse form in the following question addressed to "A Panjabi" in the *Monthly Reporter* for January.

1. "How many Missionaries, male or female, does he know who have not learned to read the Persian-Urdu character as well as the Roman-Urdu?"

2. Out of all the "vast literature," published in the Persian-Urdu character only (excluding those books that are purely Christian in their origin), will A Panjabi kindly name six books that may be advantageously put in the hands of our young Christian girls from, say, 12 to 18 years old?

3. Will A Panjabi name the Mission Schools for boys or girls where Roman-Urdu is taught to the exclusion of Persian-Urdu?

If this is not the practice in such schools, why such an outcry, if those, who have learned and can read both characters, prefer to use the Roman?"

We shall be glad if not only Panjabi, but any of our readers, will answer these questions. The *Nur Afshan* would be glad to publish a list of all such good literature in Urdu whether suitable for young ladies or gentlemen.

A letter received recently from a former Editor of the *Nur Afshan*, the Rev. Dr. G. B. Newton, gives a very graphic account of his terrible experience during a voyage from New York to Charleston, U. S. A. His ship was caught in the violent storm of November last, which caused so much damage on both sides of the Atlantic. It is quite impossible for one to understand the horror of such a storm, unless he has had personal experience of a similar kind. After a night of terror and sleepless anxiety, the writer says, "I have had more of the real ocean to-day than on the voyage from Calcutta to San Francisco and several others from India to America and return." "I am thankful that I am alive to tell the tale." The captain said the wind was blowing not less than 60, and possibly 70 miles an hour.

"It may help you to form a conception of the raging fellow, when I tell you that standing at the stern, or on

the upper deck, and watching for a plunge into the trough of the sea, you could see the flaming water in front of the ship over the top of the funnel. This must be a rare sight for any one, even experienced sailors. The head steward says, he never saw such a storm in his twenty years' experience. I have certainly never seen such an one. The poor ship staggered along under the terrible blows she received from the large mad waves, creaking and groaning in apparent agony and quivering all over as if she had a fit of ague.

There were only four or five at dinner; and O, what a dinner it was. The racks on the table could not hold the plates, which bounced over them and ran a hurdle race to the other end of our table. I got a cup of tea. In taking it from the waiter, a fearful lurch made me spill nearly half of it on the table cloth. With my feet braced against the next chair and my left hand firmly grasping the end of the table, I managed to drink the rest of the tea, holding the cup in my right hand and never daring to put it down for a moment. The saucer was placed against the rack meanwhile and did not get away, but a lump of sugar in the saucer flew down the table and got into the plate of my next neighbour, four feet away. Having finished my cup of tea, I made it over to the waiter and tried to eat my dinner, turkey and glucose biscuits and butter. While I was getting the tea down, my plate had twice jumped the barrier and run scattering its contents along the table for six feet. I succeeded with the help of the waiter and my neighbour in gathering it up each time. Now I tried to eat the contents and partly succeeded. The way I managed was to use my free hand on the three articles above named successively. First I picked up a biscuit and took a bite, next I picked up a lump of butter the same way with my fingers, and next and last treated the turkey the same way. Any attempt to use a knife or fork would have been futile and did not make the attempt. It was necessary to hold the plate down with the hand I was using, for the process of eating described. All this time I retained my own position only with the greatest difficulty, using my right foot and left hand as described, for this purpose. Eating dinner under such circumstances was not pleasant, and I was glad to only half eat it and get away. It was a dangerous operation to leave the table, as it had been to come to it, but by dint of grasping chairs, tables and pillars enroute, I got home to my cabin safely. This morning it is not so bad but very bad yet. *think* not a hurricane now, but it is a very stiff gale yet.

The sun is out bright and the black clouds of yesterday -

day gone. The water is bright green, showing we are near land though it is not in sight. The waves are still running high and capped with snowy foam, but the danger past.

There was danger, but the *Alpoguin* is the best and most seaworthy boat of the line, and it was a comfort to know this during the long hours of the black night. I did not nod, but lay in my bunk with eyes open and overcoat on. My sleep was broken by the fearful squeal, and the roaring of the waves and howling of the wind culminating in a crash when a few extra waves threw the boat over almost on her beam ends. At least one of the edges of the deck slipped under water, and all this was varied every few minutes by the furious rattle of the racing screw, when a forward fire of the ship lifted it into the air far above the water.

To cap the climax of horror, we came into what might easily have been a fatal collision with a schooner. The schooner about midnight came lumbering along meeting us, and, as she passed swiftly by, just grazed the side of our steamer, giving us three distinct bumps in passing. We got off with no more than a scratch, and presumably the schooner did the same. Buffers were put over the side in order to let her roll off the more easily. Of course our progress through the storm has been slow a good part of the time, only one or two knots an hour, so we must arrive in port considerably behind time, but that is much better than not arriving at all."

Our readers will perceive that our friend had a frightful experience. He landed safely in Charleston and next day arrived in Chattanooga where his sailing relieved his wife's anxiety.

We are in receipt of a report of the C. M. S. Mission of Kotgash, prepared and published by the Rev. H. P. Beutel. We are glad to learn that the good work begun long years since by Dr. Peschke and carried on for so many years by Messrs Meck, Horale, Koenig and Robach, has continued to flourish under the care of Mr. Beutel. One Main School and five Branch Schools for boys and one school for girls provide for 172 pupils. A church with a membership of 53, of whom 23 are communicants, provides for the spiritual wants of the little Christian community.

Mr. Beutel is now on his way to Germany to take a well-earned holiday. Dr. A. Jukes will carry on the work at Kotgash during his absence.

DID CHRIST RISE FROM THE DEAD?

Christians believe that the dead body of the Lord Jesus was taken down from the cross by His friends and placed in a tomb, that it remained there in the tomb all that night and the following day and night, but that early on the morning of the third day the dead body was restored to life, and that Jesus came forth from the tomb and appeared to His disciples. This is what Christians mean when they talk about the resurrection of Christ. And this belief is held by Christians, not as a mere opinion, but as the basis of all their other beliefs about Christ. The doctrine of the resurrection of Jesus Christ is the foundation doctrine of the Christian religion. If Christ did not rise from the grave, Christianity is based upon a lie. Deny the resurrection of Christ and you will have destroyed Christianity.

The Documentary Evidence. Now, what is the evidence for this statement that Christ rose from the grave? We have in the New Testament four lives of Christ written by contemporaries. These four lives are generally known as the four Gospels. In these four Gospels we find accounts of the different appearances of the risen Jesus to His disciples. These accounts are written in a simple, clear and convincing style, which induces one to believe that the writers are not inventing the story, but that they are simply reporting facts which had come under their own observation or which they had gathered from reliable witnesses. All the attempts of anti-Christian writers to discredit the sincerity of these four narratives, or to disparage their genuineness, have hitherto failed.

In addition to the four Gospels we have further valuable contemporary evidence in the letters of the great missionary, Paul, who was a cultured young Jew and must have been a student in college at the time of the crucifixion of Christ. After he left college, he set himself with all the enthusiasm of youth to destroy the new religion of Christianity by persecuting its adherents. But in a most wonderful manner this young man was convinced that he was wrong and that the Christians were right; he was forced by evidence which he regarded as irresistible to accept the resurrection of Jesus as an actual historical fact; he eventually became a most devoted preacher of the religion he had formerly persecuted; and in his preaching there was no doctrine that he asserted more emphatically than the doctrine of the resurrection of Jesus Christ. We have in the New Testament letters written by Paul and admitted even by the bitterest opponents of Christianity to be genuine productions of his pen; and in these letters this cultured contemporary of Christ, who had formerly been a relentless persecutor of the Christian Church, calmly, and deliberately, and repeatedly avows his belief that Christ rose from the dead.

Another Line of Proof. But I do not purpose to deal in detail with the documentary evidence as such. I wish to adopt another line of proof, and to show that if you deny the resurrection of Jesus Christ, you will find yourselves face to face with even greater difficulties and more incredible miracles than the resurrection itself. To believe that Jesus rose from the grave implies, of course, that we admit that a miraculous or supernatural occurrence took place; and this, some of us may be disinclined to allow. But I purpose to show that if we refuse to believe this miracle, we shall be compelled to admit other facts which are even more miraculous and unlikely even than the restoration to life of a dead body.



The Empty Grave. Two facts I will take for granted. The first is the fact of the empty grave. The Gospels tell us that on the morning of the third day certain people on going to the grave found it empty. And there can be no reasonable doubt that this was the case. For if the body of Jesus had been still in the grave, it would have been the simplest thing in the world for the enemies of Jesus to have produced it and exhibited it to the public, and so have silenced for ever all talk of a resurrection. Since they did not do this, but, on the contrary, invented a story to explain the disappearance of the body, we may safely conclude that the grave was really empty.

The Denial of the Disciples. The second fact which I wish to take for granted is that the disciples of Christ, a short time after His death, began to publicly preach and declare that He had risen from the dead. Whether what they said was true or false need not concern us for the present; but the fact that they did publicly make this assertion may be fairly assumed as certain.

Two Alternatives. Now since the grave was found empty, we are compelled to believe either that Jesus Himself rose from the grave, or else that some person or persons secretly removed the body. Those who stole the body must have been either His enemies or His friends. No one else would have any purpose to serve by such an act. But it cannot have been His enemies who stole the body; for if they had done so, they would inevitably have produced it to silence the Apostles when they began to preach the doctrine of the resurrection. It follows that either Jesus rose from the dead or else His disciples stole His dead body and then deceitfully declared that He had risen from the grave and appeared to them. Now, if we accept this hypothesis of theft and fraud on the part of the disciples, we shall have to believe seven incredible things.

1. *A Psychological Impossibility.* In the first place, we shall have to believe that the disciples were capable of devising such a plan. And to believe this is to believe a psychological impossibility. All we know of the disciples shows them to have been sincere and simple-minded men incapable of such an abominable piece of deception. Moreover, the arrest and trial of Jesus had produced a panic among His followers so that they all forsook Him and fled. Is it conceivable that those, who were such cowards while their Master was still alive, would be capable, the moment He was dead and all their fears thereby increased, of concocting this daring plot?

2. *Insurmountable Obstacles.* In the second place, we are asked to believe that this band of frightened fishermen and timid, sorrowful women, were able to evade the vigilance of the troop of Roman soldiers that had been placed by the grave or guard it, that they dared to break the imperial seal that had been stamped upon the stone placed over the entrance to the cave-like tomb, and that they were able to secretly convey the body away to some place known only to themselves and to dispose of it in such a way as to escape all detection; and all this in spite of the ceaseless and unflinching scrutiny of the enemies of Jesus among whom were comprised practically all the nobility and officials of the city! To simply state this hypothesis is to refute it.

3. *No Confessions.* as the abridger, which we have to believe if we accept this theft-hypothesis, do not end here. We have also to believe that none of the partners in this guilty secret ever divulged it even under torture or through fear of death. The early Christians were subjected to imprisonment and to terrible tortures because

they insisted on publicly preaching that Jesus Christ had risen from the grave. How is it that not one of them ever betrayed this secret and revealed where the body was and what had been done with it?

4. *The Persecuting Young Rabbi.* The fourth incredible thing that we are asked to believe is, that these conspirators, who without any conceivable reason had planned and successfully carried out this ghastly plot, were able to gain over to their side the young Rabbi Paul, whom I have already mentioned. Paul was the son of a rich man, he was at the beginning of a career that promised to be distinguished, he had already achieved a considerable reputation and was the trusted agent of the rulers of the Jews, and probably a member of the supreme council of the nation. He was a zealous and relentless persecutor of the Christians; he knew something of the Christian doctrine, and he not only rejected it for himself, but he did his utmost to stamp it out and to annihilate the Christian Church. Suddenly this young man, forsaking all his worldly prospects, deliberately joins these successful conspirators, declares himself convinced of the reality of Christ's resurrection, and becomes a most powerful preacher of the Christian religion. How will you account for this conversion, if you say that the disciples of Jesus stole His body and then pretended that He had risen from the dead? To suppose that they could deceive Paul is as ridiculous as to suggest that they could bribe him to change his belief. His education and his acquaintance with the facts would disprove the one idea as effectively as the persecutions he gladly endured would give the lie to the other.

5. *Persecution for the Sake of a Lie.* This hypothesis of fraud on the part of the disciples would further compel us to believe that they, together with Paul and the large numbers of converts who were soon gathered, gave themselves up, in the face of the bitterest persecution, and at the cost of ease and comfort, to the persistent proclamation of a lie. Men can be found who are ready to suffer, and suffer gladly, for what they believe to be the truth. But they can know but little of human nature who are prepared to maintain that men would be prepared to endure what the early Christians endured and for the sake of a known lie.

6. *Had Men Written a Good Book.* The sixth miracle that we shall have to accept, if we reject the miracle of the resurrection, is the miracle of a good book being written by bad men. If the disciples stole the body of Christ, it follows that the New Testament was written by impostors and liars, and that this book, the parent and the most convincing of all literature, is never-combed through and through with deceit. A man who can believe this need surely find no difficulty in accepting the resurrection of Jesus Christ, which, as a miracle, is quite tame by the side of this literary miracle of an elevating and convincing book written by men whose whole life was a lie.

7. *Christianity based on a Lie.* We come now to the seventh and last absurdity that must be regarded as true if we deny the resurrection of Jesus. We must believe that the Christian Church and the moral triumphs of the Christian religion are based on a lie. There can be no doubt that, had it not been for the doctrine of the resurrection, the Christian religion could never have survived the death of Christ. The inspiration of all Christian effort and the strength of Christian character are to be found in the fundamental doctrine of Christianity, the doctrine of the resurrection. Moreover, it is beyond all denial that the Christian religion has exerted the mightiest influence this

world has ever seen in the direction of parity of morals, of honesty of thought and action and, in fine, of all that we mean by goodness. But if Christ was not raised from the dead, then we are to believe that all these wonderful effects have been produced by the persistent and bold reiteration of a lie, forged by the first disciples of Christ, and successfully defended by succeeding generations of Christians.

In conclusion let me quote the following weighty utterance of a great English preacher, who says, "And so we are shut up to the old alternative, as it seems to me, either Jesus rose from the dead, or the noblest lives that the world has ever seen, and the loftiest system of morality that has ever been proclaimed were built upon a lie. And we are called upon to believe that as the bidding of a race unsupported, bare dogmatic assertions, that miracles are impossible. Believe it who will, I decline to be coerced into believing a blank, staring contradiction and psychological impossibility in order to be saved the necessity of admitting the existence of the supernatural. I would rather believe in the supernatural than the ridiculous. And to me it is unspeakably ridiculous to suppose that anything but the fact of the resurrection accounts for the existence of the church and for the faith of this world; that we have before us."

W. S. P. in Short Papers for the Times.

N. B. This paper can be had by applying to the C. I. S. Book Depot, Madras. E.I.

GRAFTING WILD OLIVE TREES.

The olive tree, in its natural wild state, some writers assert, is unfruitful; it either bears no berries at all, or so few that they are hardly worth mentioning. And then comes to the rescue, and branches of the cultivated tree are grafted into the wild one. "In the Morea," says a modern traveller, "my attention was directed to the practice of grafting the olive trees, to which the Apostle Paul alludes. I was shown a few wild olives, but by far the greater number are such as have been grafted. A friend informed me that it is the universal practice in Greece to graft from a good tree upon a wild olive."

The question has often been raised whether the opposite plan of grafting a wild olive tree into a good one, which the apostle describes as contrary to nature, ever takes place. Some are of opinion that it does not; others distinctly state that it is the custom at the present day in Africa. It is said that there are two kinds of wild olive trees. The fruit of one is only used for colouring, but the branches of the other are grafted into barren trees in order that fruitfulness may be produced. Although Dr. Kitts owns that the more usual operation is to graft the good into the wild, he is equally certain from the writings of many old authors that the wild is sometimes grafted into the cultivated.

Dr. Thomson draws a beautiful lesson from the ordinary process. "Graft the good upon the wild, and as the Arabs say, it will conquer the wild; but you cannot reverse the process with success. If you insert a wild graft into a good tree, it will conquer the good. It is only in the kingdom of grace that a process thus contrary to nature can be successful; and it is this circumstance which the apostle has seized upon, and with admirable tact to magnify the mercy shown to the Gentiles by grafting them, a wild race, contrary to the nature of such operations,

into the good olive tree of the Church, and causing them to flourish there, and bring forth fruit unto eternal life."

A NEW JERUSALEM.

MR. ISRAEL ZANGWILL, the Jewish writer and leader among the Zionists, has been conducting a crusade among his people of New York along the lines of action inspired by the late Dr. Theodor Herzl, the creator of the idea of a reunited Jewry. The success attending his efforts both in England and this country show that the cause of Zionism has gone beyond the first stage of enthusiasm, which was largely fostered by the personal influence of its recently deceased leader, and that it can now be reckoned as a permanent factor in the future of the scattered peoples of Israel.

The London novelist introduces a new idea into the scheme for a permanent Jewish state, an idea that probably will not find wide favor even among the most earnest of the workers. Despairing of building up a new Judea in the land of the ancient domain of the Hebrew kings, Mr. Zangwill advocates the establishment of the new Jerusalem in the British principality of Uganda on the West African coast, keeping Palestine only as an ideal goal to be obtained when the Turk shall have relinquished his hold upon it in the possible contingencies of future necessity. He urges that Uganda presents not a desert, but the richness of a tropical jungle land; that natural resources would be such as to assure the growth of a strong and wealthy agrarian state there in the very choicest of Africa's fertile lands. The milk and honey of old Canaan would flow again in the new Palestine on Africa's shore.

Whether or not Mr. Zangwill's departure from the original propaganda of Zionism finds followers is scarcely material to the growth and influence of the cause. The great work which the movement is doing to day is that of revivifying the spirit of fellowship and cementing the community of interest between the Jews of Europe and America. Here of it is the idea of nationality. The Zionist considers himself not merely a member of a race, but one of a nation whose destiny can be fulfilled only when once again the walls of the temple are reared. Until the theoretical spirit of Zionism finds acceptance everywhere the practical may be held in abeyance. Uganda and Palestine are both far in the future to day only the seeds of the ancient prophecy may be sown.

TO MAKE YOURSELF UNHAPPY.

Here is the recipe someone furnishes for making one's self unhappy. It may be added that in the process he will do the same thing for many other persons also:

In the first place, if you wish to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feeling for any one but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly toward them and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things, snap at him like



a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin, for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you, and if at any time they should seem to neglect you, put the worst construction upon their conduct you can.

THE END OF THE EXPOSITION.

The Louisiana Purchase Exposition now belongs to history. With appropriate ceremonies and some inappropriate speculating the great exhibition of 1904 was formally closed. The closing day was proclaimed a holiday in St. Louis and there was a very large attendance. Great honor was paid to Mr. Francis, who has so ably and successfully performed his duties as president of the board of managers. Whether the Fair has been a success financially has not yet been determined, but in all other respects it has more than met the expectations of its promoters, and has presented to the world a grand object lesson illustrative of the progress of the nation during the century that has intervened since the transfer from France to the United States of the state of Louisiana. The Fair just closed has contributed to a healthy emulation among the nations of the world to advance in the various peaceful pursuits that confer real national greatness. Like the expositions that have preceded, the St. Louis World's Fair will afford a standard of comparison and leave many pleasant memories.

The Interior.

WHEN STANLEY WORKED IN A CELLAR.

Henry M. Stanley sometimes, but not often, spoke to me of his life as a boy, says a writer in "Scribner's." I remember, in 1890, when we were staying in Cincinnati together, his asking me one afternoon to go for a walk with him. He took me through obscure back streets and down dirty alleys until we reached a wharf on the banks of the Ohio River. He stopped at the bottom of a street which ran steeply down to the river, and pointed out a lad who was rolling a large cask of tallow from a cellar down to the wharf. He said: "I have brought you here because I wanted to show you this place. It was in this street that I worked as a boy. I was doing exactly the same work as that lad, and, if I mistake not, that is the same cellar in which I worked."

If there is a man on earth whose character should be framed of the most sterling honesty, and whose conduct should conform to the most scrupulous morality, it is the man who administers public affairs. The most romantic notions of integrity are here not extravagant.

Any day in which we do not do something for God's glory and the good of our fellow men is a day lost out of our lives.

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God loves them, and he spares them much,
Not theirs to wait alone,
And feel the ache of useless years,
With strength and vigor gone;
They are not shrouded deviants
While tides go rushing by,
They do their part and win the race,
And then they gently die.

Not theirs to lift their fading eyes
And find no comrades left;
Not theirs to dwell among the graves
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They pass from work to better work,
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